

The
American
Cathedral

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The American cathedral

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The American Cathedral

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telligence and forward look such mediæval expressions of religious faith, associated as they are with ignorance and superstition? Is not this another step away from the traditions of the individuality of religious faith so dear to our American hearts, and towards a spiritual autocracy, institutionalism, and the power of episcopacy? Some of the cathedrals of Europe stand like silent tombs in the midst of ignorant and squalid people. Is it wise to lock up a vast amount of capital in a great church, even granted its beneficent influence, when the sum might be invested in hospitals or libraries, or for the employment of labor?

Moreover some Churchmen naturally wonder if the overshadowing towers may not depress the parish churches, and the centralizing influence of the cathedral weaken the fine sense of parochial

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integrity. How, too, can the Bishop fulfill his duties to the whole Diocese and at the same time take the added burden of the administration of a church?

Reasonable doubts and questions are these, all worthy of consideration. The question that we want first to answer is whether most of these doubts have been due to the cathedral system itself or to certain traditions and conditions of the past which have prevented the cathedral idea from attaining its natural expression and result.

My purpose in this little book is therefore to jot down some thoughts as to the essential idea of the cathedral; to show how in the history of cathedrals, especially in England, the Church has suffered through her departure from the idea; and to suggest the opportunity for its fuller realization by the Church in this country.

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The cathedral is not simply a great church; it is the visible expression of the organic life and sentiment of the Church of the whole Diocese. To understand the cathedral idea we must therefore first understand the organization of the Church. We are not Congregationalists; we are not a group of independent self-governing parishes. The parish is not the Church unit. Nor on the other hand are we a religious autocracy. We are an organic body; the people, the clergy, and the Bishop, who is the chief pastor. And we are bound together by spiritual ties, knit into one administration by constitutional bonds, traditions, and limitations, so that each order and individual is dependent on the others, and each does its best work through co-operation with the others. The unit of the Church is the Diocese,— the Bishop, clergy, and laity. The cathedral is the

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embodiment in architectural form, of the Diocese, its constituents and spiritual purpose. The cathedral may be as noble as that of Durham or as humble as the chapel of a Missionary Bishop; its essential features are that it be the official seat of the Bishop and his spiritual home; that through its officers or chapter of clergy and laity it represent the whole Diocese; that it be recognized as the center of diocesan worship, work, teaching, and preaching, as the church belonging not to the Bishop but to the whole Diocese; and that all the people, coming from the various parishes for counsel and mutual inspiration, feel that here also is their spiritual home.

This the cathedral was in the early days of the Church, for each Diocese was then little more than a city and the Bishop was the chief pastor of the peo-

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ple. Later the monastic system arose. As we study the history of England's religious life, we note how the power of these orders and the absence of the Bishop on secular and spiritual duties led to the control of the cathedrals by the monks. The Bishop was gradually pushed out and lost all rights and power in his church. At other points the monasteries erected great abbeys, which were not cathedrals in any sense, but noble houses of worship, wherein two or three times a year great bodies of pilgrims to the shrine worshiped, but which for the most part stood silent and empty. Nevertheless, such abbeys fulfilled their office of being the gifts of the monks and the people of their richest and best to the glory of God. Since the Reformation some of these great abbeys have received the chair of the Bishop and become the center of the

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Diocese, and thus have been made cathedrals.

Through all this and in the later history of the Church we notice the interesting inconsistencies so common in English institutions. We note, for instance, a great abbey church like Westminster, which except for a short period never was a cathedral, but which had almost complete independence of episcopal control; we find cathedrals in which the Bishop had no rights and which he could not even enter without permission of the Dean. The Archbishop of Canterbury to-day lives not in the close of Canterbury but in London, and it is only within a few years that he has made his official residence for a few weeks in the cathedral town. The palace of the Bishop of Winchester is not in Winchester but many miles away at Farnham Castle, the ancient seat of the Prince Bishop.

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In spite of many and great reforms in the cathedrals of England, there is not one that consistently fulfills the cathedral idea ; for, apart from other reasons, the laity in the Church of England have not their true representative place. They cannot have it under the present national ecclesiastical system. Hence the cathedral cannot fully represent the organic life of the whole Diocese, laity, clergy, and Bishop.

When, therefore, we base our questions as to the efficiency of the cathedral upon English conditions, we must appreciate the fact that in England the idea has never been consistently expressed. Interesting as have been and still are its historic monuments, uplifting in architecture, inspiring in conception and sometimes in worship, the English cathedrals have until lately been too often the retreat of lazy ecclesiastics, the scene

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of depressing and mechanical service, empty tombs of the past, from which has gone forth little help or inspiration to the people. I say "too often," but every student of English history knows that from the cathedrals have also come some of the great works of English literature; that they have sent forth from their schools thousands of Christian youth; and that among their officers have been many, many strong men of devotion and saintliness. It has been one great problem and achievement of the Church of England in the past generation to revitalize these great churches, to reform their organization, and to open their choirs and naves to the whole people. A vast amount of energy, money, and spiritual force has, however, been used up in overcoming old traditions, breaking down abuses, repairing fabrics, and bringing the whole

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Church to an appreciation of the possibilities of a living, working, worshiping Diocese, expressed in the cathedral.

* * *

We turn now to our own land and Church. Here again the short history of cathedrals has not been inspiring, and here again we find the usual cause of failure, where failure has been, in the fact that the cathedral idea has not been consistently expressed. Some Missionary Bishops, rightly feeling that upon the episcopate lay the responsibility for leadership, have founded their cathedrals as the center of missionary work. With the development of the work, however, they may not always have brought the parishes and various institutions into close enough relation to the center. The distances have been such as to make representation impossible, and the cathedral church has become a

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localized parish; or the financial support of the central church or of the Bishop has compelled him to make terms with some parish whereby the integrity of the parish church was kept, while the Bishop simply had his chair. Thereby has arisen a double organization as destructive of efficiency as if the administration of the State House should be carried on by a Committee of Ways and Means independent of the officers of the Commonwealth,—a condition practically impossible for work, and provocative of misunderstanding.

Until a Diocese is ready and able to adopt the cathedral idea to the full, it is usually wise, it seems to me, for the Diocese to make no organized step towards it.

On the other hand, the fact is that in the Episcopal Church in this country is offered the best opportunity since the

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days of the Apostles for carrying out to the full the true idea of the cathedral, and that especially because of the wisdom of the founders of our Church in so organizing the Church in harmony with our national institutions that the cathedral system is the most American of all for spiritual administration. The State House stands as the visible expression of our democratic Commonwealth. In it are the seats of the permanent officers of the State. To it come the representatives of the communities and the larger sections of the State, and within center the thoughts, movements, and ideals of the people. From it radiate the varied influences and forces of the Commonwealth. No one of us hesitates to recognize the Governor as the commander-in-chief, or dreads political autocracy because the State House is a great and noble build-

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ing. We have accepted a constitutional government; there are safeguards of law and tradition. There may be sometimes movements towards centralization or again towards decentralization, but we feel secure because there can be no movement without the deliberate will of the people expressed in legislation. No one of us would wish to see the Governor with no central seat or office, walking the streets, meeting men when and where he could. No one would say that, because the Governor was a man of personal influence, that was enough and he needed no visible and official home.

And yet there is still in many people of our country and even of the Church an undertone of suspicion of the episcopate. The Bishop to-day has no right to officiate in any church in the Diocese unless for a formal visitation,

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except at the invitation and by the courtesy of rectors and vestries, which, I am glad to say, can now always be taken for granted. He has no representative official home except on the street and in the railroad train, and an office in a city office building or Diocesan House. He has no recognized means of reaching the representatives of the various parishes and institutions of the Diocese, for in the Diocesan Convention no institutions are represented.

At the time of the creation of our national government, the laity of our Church and a good body of the clergy were in strong sympathy and close contact with the movement for national organization. A majority of the signers of the Declaration of Independence were Churchmen. A Chaplain of the Continental Congress, Bishop White, was an intimate friend of those who led

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in the forming of our national Constitution.

The result was that the organization of our Church is remarkably similar to the organization of the nation. The laity have an essential part, they are practically equal in all matters of legislation to the clergy. In fact, the slightest alteration of the law of our national Church cannot be made without the vote of the representative laity. Each diocesan Bishop is elected for life and with no power over his own succession, by the clergy and laity. He is consecrated by God's Spirit in the laying on of the hands of his brethren. Our diocesan constitution moves along the lines of the constitutions of our States.

There is the balancing of powers on the part of the several representative orders. The Bishop can no more trans-

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cend his constitutional authority than can the Governor.

In the development, therefore, of a cathedral administration, we have simply a development after the analogy of our State tradition,—constitutional representative bodies which are mutually restrictive and mutually helpful. The parishes, missions, and institutions of a Diocese are its great spiritual constituency; on their integrity and strength the spiritual life of the Diocese depends, and no cathedral is true to its best ideal which in any way tends to weaken parochial or local responsibility and opportunity. This must be said, however, that under our present system, with its emphasis on the unity of the parish, each parish has been liable to consider itself too much, its work and its form of Churchmanship, and thus to become narrow and parochial. We know well

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how the isolated country town gains by the consciousness that it is a part of the whole Commonwealth, and that it has its right and place in the State House. We have not yet in our Church administration consistently acted upon the idea of our democratic and constitutional Commonwealth.

Again, under our present system, the Bishop has not been brought into close enough relations with the organic life of the parishes through their representative clergy and laity. The truth is that the weakness of the Episcopate in our Church in this country has been in its isolation. Bishops have been left too much alone. They have not been made conscious enough of the temper of the clergy and laity as a body. If the Bishop be a weak man, he has, where he has had freedom to act, been liable to become autocratic in small things; if a

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strong man, it has been possible for him to gain too much power by keeping his clergy and laity in the background. A Bishop needs the safeguard, power, and inspiration gained by the sympathetic counsel of his brethren of the clergy and laity. He needs a cabinet or chapter of men close about him, clergy and laity, and also representatives of them all from the different parts of the Diocese.

When therefore a Diocese is by its temper and historic and geographical conditions ready for the full development of the cathedral idea, and not before, then is the time for the whole body of the Diocese to consider whether that idea can be realized.

* * *

Having reached this point, the question now arises for answer, What place has a cathedral of this Church in an American Diocese with its traditions of

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personal independence, freedom from ancient conventionalities and its separate parishes? So long as the civic life of England and this country was made up of towns and villages, the independent Congregational and parish system had its great opportunity. The parish churches of the Church of England and the Congregational churches of New England testify to the vitality of the parish of a century or two ago. There was little contact between town and town, and therefore little scope for the work of a centralizing administration. The leadership of the episcopate and the consciousness of the organic life of the whole Church were at a low point.

To-day, however, with the change in civic conditions, the easy connection between town and town, and the concentration of the people in our large cities, we are returning to the conditions of the

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early Church, where, with a Bishop as chief pastor of the city, there was a consciousness of organic life. It is a familiar fact that the Protestant churches are realizing the weakness of their forms of administration, and there is a strong tendency among them towards federation. It is only federation, however. It is impossible for them to have the constitutional safeguards, the unity and the leadership, which come with organic life and the traditions of a historic Church of which unity of organization has been an essential feature. The whole temper of our Church is not that of federation but of administrative unity. Each parish has its place, its rights, and its own spiritual life, with which no Bishop nor Diocese can interfere. It is, however, part of a whole; it gains strength and confidence from the consciousness of its

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larger diocesan life and of its partnership in the personality of a constitutional episcopate. The Church thus expresses a spiritual solidarity which appeals to great numbers of Americans, many of whom have had their fill of spiritual individuality, and who have still lingering in their memories the Puritan effort to identify the Church with the State.

* * *

The Cathedral in an American diocese will therefore fulfill several purposes. It will suggest the spiritual unity of our Christian faith and the fact of the organic life of the Church. The parish churches with their family pews will continue their great and uplifting work. No parish or mission church of any kind can however have the same sort of freedom as can the cathedral. A body of earnest men may found and

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build a "People's Church," but so long as those men are unrepresentative of a great body, and there be one pastor, it cannot be the church of the people but must represent one very small phase of Christian thought and faith. The real church of the people is that wherein the whole body are represented. The Cathedral, standing as it does as the church of no one man or group of men but of the whole Diocese, keeps its doors open week-days and Sundays for the spiritual good of the people. There is no pastor or group of people there to give a welcome, for all the people equally have a right within the temple.

If it be true to its idea, a Cathedral is the working center of the Diocese. Its work may be greater or less than that of some parish church. It is, however, representative and peculiar. From it radiates a missionary life which

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is felt in those parts of the various cities and towns where the parish church cannot reach. It ministers so far as it can to the great and increasing body of people who are in perpetual movement. The parishes will do their part, but the Cathedral also will have its duty in the boarding-houses, among the unchurched, in the great hospitals, and in meeting the thousands of young men and women who come as students to the schools and universities in the City and its vicinity.

It is along these practical lines that the cathedrals of history have been weak. There has often been uplifting worship, while at the very doors and under the eaves have been degradation and all forms of vice. The mission of the Cathedral is no less work than worship: through both of these God is glorified and character is upbuilt. As the sound of prayer and praise pours

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through its doors, there will also go into the streets and alleys of our great cities and smaller towns those who are so full of helpful power, so skilled in their work, and so inspired by the spirit of service that the great church will be to the people the embodiment of the heart of the Merciful Savior.

* * *

In all that I have said of a Cathedral thus far, I have said almost nothing which would suggest that the church itself should be of size, dignity, and architectural beauty comparable with even the smaller Cathedrals of Europe. What I have tried to emphasize is the Cathedral idea, and I have left the form of expression, whether the church be large or small, for consideration as the future may open. That the representative church of the Diocese and the Cathedral of a great city should by its

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architecture and site be distinguished from parish churches would be naturally assumed. I am confident, however, that any American community would welcome a great and noble church, dignified and rich in its architecture, with uplifting worship, such a church as may gather into itself the traditions and the historic monuments of the people and may speak to the community through its stones and arches, as do the cathedrals of the old country to the sons of the Puritans.

The most typical son of New England in all our literature has expressed in poetic form the sentiments of a son of the Puritans as he stands in the shadow of a great cathedral. It is James Russell Lowell, son of the minister of the West Church, Boston, who speaks:

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"With outward senses furlowed and head
bowed

I followed some fine instinct in my feet,
Till, to unbend me from the loom of thought,
Looking up suddenly, I found my eyes
Confronted with the minster's vast repose.

.
I stood before the triple northern port,
Where dedicated shapes of saints and kings,
Stern faces bleared with immemorial watch,
Looked down benignly grave and seemed to
say,

*Ye come and go incessant; we remain
Safe in the hallowed quiets of the past;
Be reverent, ye who flit and are forgot,
Of faith so nobly realized as this."*

Again, in a great and noble church
the worshiper feels a sense of freedom:
he, though an unchurched pagan, can
quietly enter, and without committing
himself to any form of religious faith,
feel the sense of the eternities. The
immigrant from Southern Europe, who
has been estranged from his own
Church, may find something that sug-

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gests his home. In truth, beneath the great arches of the cathedral may be kneeling side by side men and women of many faiths and creeds, and the temple may become through worship a church of reconciliation. Here in the great nave, where in the early days and in the older countries gathered the whole community for public counsel, may again gather the body of the people to listen to the prophets of the Living God calling men to civic and personal righteousness. May we not hope, too, that the inspiration created by the opportunities of a great cathedral will develop a fuller appreciation of the power of preaching and a deeper sense of the need of great preachers?

Two conditions are, it seems to me, essential to the creation and administration of a cathedral. First, its administration should be financially independ-

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ent of the people that happen to be worshipping in its walls, though as a part of their worship as well as of their Christian duty they should give of their wealth or of their poverty to the Church, not, however, to the support of the administration itself. If a cathedral is to do a large and independent work, it must have endowment.

Again, no cathedral is worth having that has not been built by the gifts and sacrifice of the whole people. It must be created by gifts great and small from thousands; it belongs to the whole people. There, children and parents, poor and rich, are equal. If we really value the cathedral thought, its representative character, its worship and its work, every person in the Diocese must have part in its upbuilding.

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LOOKING more closely at the Cathedral and its structure in an American city, I now suggest a few of its salient characteristics especially in relation to the life of the whole people of the city, and its opportunity through worship, preaching and spiritual influence.

First, a word of warning. May there not be a danger that we, with the tendency of Americans, be carried away with the thought of bigness and great cost as well as beauty of architecture? With poverty, squalor, social discontent and a repressed sense of injustice in the hearts of thousands below the

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hill on which the towering cathedral stands, one wonders sometimes if its great walls and massive towers are not holding down a volcano of hatred, sure to burst in time, unless the people are able to see and believe that the buildings and their cost justify themselves by their spiritual power and public service.

Before we begin to draw our plans or sign our contracts which will lock up millions of dollars in stone and mortar, we must cleanse our hearts and thoughts from all ambitions for greatness and even nobility in architecture, and set as our final test the answer to the question:— Can we justify this expenditure and the support of these great buildings and the services by the spiritual results which will flow from them? Those of you who have read the history of Cathedrals or that vivid book, "In the Shadow of the Cathedral," by

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V. Blasco Ibañez, realize that consecration, spiritual vitality and persistent self-sacrifice in personal and public service on the part of those who administer and worship in the Cathedral only can justify the existence of such rich buildings.

The days have passed when the Cathedral gathers schools, colleges, hospitals and other institutions under its shadow. Granted exceptions, the true site of a cathedral in the center of the city is not the place for schools. And there is the added advantage that in their removal to a distance from the Bishop's throne, education is the gainer in not being subject to episcopal interference, in its methods and administration, and the Bishop the gainer in not being harassed by details which belong to others.

The Church originated hospitals and still does so in heathen lands. But it

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is one of the glories of the Christian Church that she has so saturated the atmosphere of the city that the Christian community has as a rule taken over that responsibility, and the whole people support and administer the lengthening wards of mercy.

The Cathedrals of Europe, built under totally different conditions from those in this age and country, stand for what they have been and are, for great good and some evil. If, however, we American churchmen build our Cathedrals under the bondage of European traditions, we shall be in danger of making them an irksome burden upon the community, and a cause not of good will but of public envy and of atheism. Lawful socialism and lawless anarchy look with critical eye upon the use of people's money, and even a holy purpose and noble architecture will not jus-

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tify extravagant expenditure. We will, if we are wise, meet one of the tests of true architecture, in our answer to the question: — Will the Cathedral as planned be a fitting building in that particular city? Does it so adjust itself to the traditions and customs of the people that while it is more beautiful than other buildings it belongs among them? The Lamp of Truth will not shine from a Church which thrusts itself upon the sight of the people and demands of them admiration because of its cost or bigness or its garish inconsistency with the history and habits of the people. The true architect will not import his ground plan and elevation wholesale from another country, or even a neighboring city, but will have the originality to build a Church which fits into that city and that city only.

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Our real interest in a city Cathedral is not first, however, in its physical structure, but in its motive and work as a spiritual force, a living power in the city.

I believe that if we American Churchmen will only use our brains and think out ways whereby the American Cathedral can do its best work, we will make of it a real power, capable of accomplishing what the parish church does not and cannot undertake to do.

Thousands on thousands of people move into our cities from everywhere. The public schools receive the children, the library is free to all: those who are loyal to their Church seek out the parish church of their own denomination. We know well, however, that to a great mass of these people the parish church suggests a proprietorship on the part of those already within. In spite of all

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that the people of the parish can do by way of hospitality, the feeling or prejudice still obtains that the stranger is a guest, even though he be a welcome one. He therefore walks the streets and does not so much look for as feels the want of a church which he can enter with as confident a sense of possession as he enters the public library, a place that is impersonal. What does such a stranger think as looking at the stone walls and shut doors of a parish church, he reads as the only signs of life and business the advertisement of the sexton as an undertaker? I remember so well the wail of a woman who came to my office and asked if there was any church in the city where she could go and worship and be let alone? She hated the glad and patronizing hand of welcome. There are many such; though it is not the welcome they dread,— at heart they

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want it,— but the sense of obligation to a host.

This then suggests the first feature of the Cathedral, or if not the Cathedral, the City Church,— an impersonal quality. The Cathedral in its representative capacity stands for the whole Diocese: it is therefore the people's church. Do not misunderstand me as unappreciative of the parish churches. They are to-day, and I hope and believe will continue to be, the real, spiritual force of the Church: the very fact that each one is made up a group of sympathetic worshipers, that they recognize family life, and that they have a pastor and officers whom the people know and respect and love makes them the stable sources of spiritual inspiration. A Bishop who builds up a Cathedral congregation by the disintegration of the surrounding parishes is destroying the

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spiritual life of the Diocese at its sources. In planning for a Cathedral the wise Bishop will consider carefully how it will be not a source of disintegration but of inspiration to the parishes: and this calls for the utmost tact and careful thought.

Thousands on thousands, however, pass the doors of the parish churches, lonely newcomers to the city, single boarders, families just settling down, some of them brought up to go to church at home: many indifferent, almost all of them open to right influences, who see in the open door of the parish church nothing for them. The people of the parish belong there, they do not. And then they drift away from religion altogether.

The opportunity of the American Cathedral or the impersonal City Church is in giving these people the im-

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pression that the Church is as much theirs as the public library. Architecture, site, administration and atmosphere all have their part in this. We have no idea what courage it takes for a bashful stranger to mount the steps of a church all alone with the feeling that every passer-by is watching him and saying, "That man thinks he is pious, he is going into the church." It ought to be as easy for a stranger to enter the city church as a retail shop, or as it was to enter a bar room. And when he enters, the spirit of the Church makes him feel that he belongs and has a right there. Ushers are not there to give a welcome but, as at the theater, merely as a convenience, to show people seats. Time enough for welcome when the stranger has made the church his own.

Of course an essential feature of this impersonal attitude is a free and open

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church. May I be pardoned a personal allusion? When St. Paul's Parish, Boston, offered its building to the Diocese for a Cathedral, its pews were privately owned and doors were upon the pews. As we passed the papers which were to make it a free and open Cathedral, I had the carpenters waiting, and no sooner were the signatures completed than the men were at work taking off the pew doors. The next day the City knew it as they read their papers. It was a symbol clear to all. Soon came its consecration as a Cathedral, and after the service, as I was coming out of the door, a man met me and said, "You do not remember me, Bishop, but I know you: I have seen you at the State's Prison: this morning my sentence ended, and I have been waiting for this day when I can begin a new life at Communion in our Cathe-

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dral." *Our Cathedral*,—his and the Bishop's. And from that moment I knew that it was the people's.

* * *

This freedom involves endowment or support by the Diocese. It is as absurd to expect such a city congregation to support the worship as to expect the students to support a college. Indeed, if I had the alternative of a noble Cathedral without endowment or a small and inadequate building with it, I would choose the latter, for the generous payment of the staff and the support of worship are more important than graceful arch or glorious windows.

I know the prejudice against the endowments of churches; and there are good reasons for it; they have been and are abused and may tempt clergy and people to lay down upon them. But is this temptation peculiar to religion?

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We believe in endowments of colleges: and yet the history of higher education is dotted with dark shadows of the abuse of endowments. Oxford and Cambridge were overhauled fifty years ago and reformed; and now at this very moment there is a demand for another overhauling and the correction of supposed abuses.

The use and misuse of endowments is dependent upon public opinion: and public opinion is dependent upon the information which publicity gives. Public opinion in this country is enthusiastic for education, and the people see to it that the educational institutions which they support open to the people the books of their expenditure, their use of income and the ability and faithfulness of the teachers. If we are to have endowments, as we must, the people of the Church must demand the same pub-

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licity, and the authorities of the Cathedrals as well as parish churches be held up to a high standard of character and work.

Some one has suggested a Canon for the "recall" of Bishops: it might stimulate some of us to do better work. The sense that one has a life office, whether it be that of a professor, a judge, a rector or a Bishop, is a source of great inspiration, or it is a great temptation to indolent security. There is need of a good deal of thought on the part of the Church as to how great an extent the life offices should be limited. I am clear that whatever life offices exist in a Cathedral, there should be the finest devotion and high ability in the holders of these, and also there should be a continual stream of younger life passing through the administration, giving vitality, freshness and modernity to the

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methods of work and forms of service.

To assume that seats and worship are free in the sense that the worshiper may come and go without further responsibility is of course to fly in the face of nature. Growth comes by expression as well as by inspiration; the tree which gathers life from soil and air will wither and die if it bears no fruit. Have we not allowed the people to assume too easily that they can get their religion for nothing, or at all events for a nickel dropped in the plate for the support of services? Can we not give them a larger conception of their power of expression? I should like to have a Cathedral so endowed that the people will never be asked for a dollar to support the worship, but that they shall be aroused to give regularly and generously as they are able for the worship and work of the Church

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throughout the world and for every kind of merciful and loving venture; and more, that they shall count it a part of their worship that they give what is of higher value than money on the altar, a fraction of their thought and time definitely and as a habit, for others. If the worship be saturated with this spirit, the people can be entrusted with endowments.

* * *

And now as to the spirit and form of worship. Let me stress the beauty and glory of the offices of our Prayer Book, especially for those who are able to enter into them. The idealistic spirit of the offices is persistently uplifting for those who understand it. These offices fix the standard of worship in parish and city, church and cathedral.

With this said, how utterly insufficient they are in meeting the needs of the

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stranger to them, the man or woman who has been accustomed to an informal service or who has not for years or perhaps all his life known worship or said a prayer. Are we to assume that the Prayer Book service is enough for all sorts of people, and that they must take it as it is or stay away from Church? Or are we to take people as they are and try to lead them on to better thoughts, more earnest prayer, purer worship and a higher life? I am not thinking now of the parish churches with their regular congregations, but of the opportunity of the Cathedral or City Church.

A large part of the men in a city do not believe that they are miserable sinners: they ought to, but they do not. Of what use is it, therefore, to make the first demand of the service upon them to kneel down and say that they are?

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They would be hypocrites if they did; and so they stay on the street. And yet these men believe in justice and right, and many of them in a Heavenly Father. Why not catch them where they are, in some simpler and more popular forms of song and prayer, and draw out their higher aspirations? Have you ever watched the men, and sometimes the women of a congregation who have joined heartily in Psalter and hymns stand suddenly silent and stolid as the Creed is said? Why? It is not so much that they disbelieve it all, but they do not understand it; it means nothing to them; the formal, intellectual statement of theological truth is entirely contrary to their habit of thought. It is not unbelief, but a hatred of unreality that shuts their mouth. Within five minutes they will be singing the great 'Trinity hymn, "Holy, Holy, Holy," or

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the Hymn of the Incarnation, "O come all ye faithful." These are their creeds. Why try to force on such a congregation the formal creedal statement of their belief?

These are merely illustrations of the method which I believe a people's church should adopt. I could multiply them many times, but my thought is summed up in the phrase,—if you want to lift a man, take him where he is, and not where you think he ought to be, lest you do not get him at all.

Let the façade and doors of the Cathedral be so planned that their steps and approaches melt into the public sidewalk and the street. Thus those within the nave and on the sidewalk are not radically separated but conscious of each other's presence. Or to go a bit farther, let the two bodies of men and women within and without become one

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congregation of worshipers through the magic power of song. With doors swinging wide open, the worshipers in the nave led by the organ, hear from without the swelling notes of the trumpets, and then the great congregation upon the street takes up the hymn and sings in response. Traffic is stopped, and the two great companies of singers become one body of men, women and children, praising God. Can this be done? It is done now in Boston. And if we will use the power which the singing of the soldiers and the community song have put in our hands and become a singing Church, we can touch the hearts and comfort and inspire the lives of thousands who now pass listlessly by.

* * *

The preacher too, if he is really to

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interest, instruct and inspire, will get his grip on the man just where he is. He has come from the machine shop, the social club, the motor ride or the game. The conventional language of the pulpit is as Greek to him. When a teacher of homiletics, I used to read aloud a page of a student's sermon with its theological and philosophical language, and then ask the class to watch out the window for the next passer-by. It would be perhaps a butcher boy on his cart. I would then read the passage to the class assuming that the boy was a part of the student's congregation. The absurdity of the style and thought for the average congregation was clear, and yet that absurdity is going on in thousands of pulpits. Such boys and men form or ought to form our congregations; they are the intelligent, self-respecting, wage-earning Americans; and

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then we wonder why they are not at Church.

Our chaplains have told us that the soldier was not hostile to religion, but merely indifferent; he had no interest in it. Why should he, if we persist in talking in church, school and pulpit a language which is really not understood by the people? The real preacher's attitude of mind and habit of thought will be sympathetic with that of the people passing the Cathedral doors. Of course he has sounded depths of spiritual experience which most of them have not; he has studied the deep things of the Christian faith and lived in conscious communion with his Master. Reflecting the spirit and method of Christ, he will abhor sensationalism for its own sake; but he will in simple, direct and vivid language, springing from deep sympathy and a living faith, reach the

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hearts and guide the lives of the people. Reality is what men want to-day.

Hence the Cathedral staff, those who prepare the services, will be continually studying the changing moods and sentiments of the people:—not with an attempt to catch the superficial waves of emotion, but as earnest and skilled spiritual psychologists reach down through these to the deeper springs of emotion, to the yearnings and ambitions of men and women, for true and helpful interpretations of their lives, for a vision of the God which at heart they seek, from whom they have wandered far, but whom now, as the story of Christ is told them in their own language, they know as their God, the Savior and Master of their life.

With the passing months and years the order of the Prayer Book will pursue its quiet course for those who love

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it; while at other services the people from the street will pour in to take part in prayer, hymn and talk, which will vary from month to month, as the people's own emotions and ambitions prompt. There will be days of national stress and sorrow and victory: times when the people call for silence in the Church, that they may think and pray: crises of social and labor movements: public crimes and public glories: financial depression and prosperity. Each will be spiritually interpreted by the services as well as sermons in the City Church: and the souls of men and women who reflect the temper of the hour will be steadied, comforted and led to higher realms of life.

* * *

I have not touched upon methods of work or service. I mention no guild or society: I suggest no plan of civic re-

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form or national duty. Indeed, I sometimes think that the Church and the pulpit are overanxious to lend a hand in these things. Some of our pulpits, speakers and religious papers seem to feel as if the whole fabric of civilization rested upon the ability of the churches to invent some way to meet the crisis. I am old-fashioned enough to think that the Church as such has little to do with these things. Her mission and power are to my mind the kindling in the hearts and lives of the people the spirit of justice, love and sacrifice. Then from the altar they rise and go forth,—not in agreement as to method, but each and all consecrated to the use of his or her brains, heart and life to do their little part in the healing of the Nation, which is usually best done by the healing of the heart and life of the child or man next us.

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To me, therefore, the opportunity of the Cathedral or the Church in the City's midst is in the personal message and personal touch. This thought granted, the final motive is clear. In Bishop, Cathedral staff and worshiper must dwell the finest possible spirit of purity, consecration and self-sacrifice. Church people will come from their parish churches not to escape responsibility, but by the power gained in the central church to go back to their parishes and carry cheerfully heavier responsibilities. Men and women having no Church relations, of halting faith or harsh unbelief, will enter and go forth touched by the spirit which they have caught within. The Church which seems in its administration so impersonal is really founded upon the power of personality, the spirit of the men and women who are there.

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Even at the best, the Cathedral worship, so wrought out and carried through every day in the week, and often at several different hours in the day, touches but the hem of the city's garments. The staff works through disappointments in faith.

The great mass of the people in our cities, of all classes, many of them of the highest and finest character, others of all types, do not really have a vital love of the Church or care for its worship. It is time that we frankly face the facts and determine that in some way, by the use of our brains, by fresh methods, new adaptation of old traditions, and above all, by that spirit of complete consecration which gave to this country a year ago that marvelous power for fight and victory, we shall do our bit in touching and moving toward

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the Master the lives of the thousands
who pass our Church doors.

The Cathedral, administered with
vital force and an appreciation of the
needs of the people of its day and City
has a limitless opportunity.

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